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Intelligencer.

WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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PUBLISHED EVERY FRIDAY MORNING FOR THE PROPRIETOR, BY JOHN RAMSEY. N. CLEVELAND FLETCHER, Editor

"TAKING VENGEANCE"—"EVERLASTING DESTRUCTION"—"PRESENCE OF THE LORD."

No. 11.
"And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 THESS. i. 7-9.

The next phrase in order of the text is "taking vengeance." We have already adduced testimony to prove when the "vengeance" predicted in the text was to be taken—to wit, at the second coming of Christ, which we have clearly shown was at the overthrow and destruction of Jerusalem, according to the language of Christ. But it may be necessary to add a few more proofs in support of this heretical position. The prophet Isaiah, in the 35th chapter of his prophecy, says: "Behold, your God will come with vengeance, even God with a recompense; he will come and save you." Thus, we not only learn by an examination of the Scriptures, when the Lord Jesus was to be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them who know not God &c. but we also are taught what was the nature and design of that "vengeance." This fire and vengeance were not designed to perpetuate the misery of its subjects world without end, but to purify, cleanse and save them from sin. See Mal. iii. 2: "He is like a refiner's fire, and like fuller's soap."

Having shown what is meant by fire and vengeance, as used in the text; and likewise the time when they were to be inflicted, as well as the design of their infliction—we come next to the phrase—"everlasting destruction from the presence of the Lord, and from the glory of his power."

"The presence of the Lord." What are we to understand by this expression? I answer: the presence of the Lord in Scripture sometimes means his being every where present. Thus David says, Ps. cxxxix. 7, 8: "Whither shall I go from thy Spirit? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." The Psalmist is evidently speaking here of the actual presence of God in the true and proper sense of the term. But no one can rationally suppose for a moment that the Apostle used the term in this sense in our text, for the reader will at once perceive that to be punished with destruction from the presence of the Lord, if we understand the phrase in the above sense, would be an utter impossibility; for, "if I make my bed in hell, [hades,] behold thou art there," says the Psalmist. From these remarks it will be seen, that if we should admit the endless punishment of the wicked by their being destroyed from the presence of the Lord, this punishment could not be in hell. Then where is it? Who will have the goodness to tell us? Again; we find the presence of the Lord to mean heaven itself, or the dwelling place of the Most High. Christ is said to have gone into heaven itself, to appear in the presence of God for us. Gabriel is said to stand in the presence of God, &c. But the wicked were never in the presence of God in this sense—and to be banished from any place, implies that we have been there at least. But again; "the face of God" and "the presence of the Lord," in Jewish phraseology, refer to places where people met to worship him, and where he met with them by his Spirit and manifested himself to them. Thus Jacob at Peniel says: "I have seen God face to face, and my life is preserved." Again; see Job i. 6, 12. Here Satan appeared before the Lord—and then "went forth from the presence of the Lord." There are numerous testimonies in the Scriptures which might be produced to substantiate the foregoing proposition, but we deem the above sufficient; and we have no desire to multiply quotations. It is sufficient simply to observe, that Cain was banished from the presence of the Lord, while dwelling in the land of Nod. Cain himself says: "Behold, thou hast driven me out this day from thy face, and from thy presence shall I be hid." By carefully consulting the Old Testament, we find that the presence of the Lord, in its popular acceptation among the Jews, was in a peculiar manner confined to the families of Israel. God says unto them, Ex. xxxiii. 14: "My presence shall go with thee, and I will give thee rest." Again; he says by the Prophet Isaiah, lxiii. 9: "And the angel of his presence saved them," &c. "Cast me not from thy presence," says David, "and take not thy holy spirit from me." The

tabernacle in the wilderness, and the temple at Jerusalem, were considered by the Jews as the peculiar residence of God's presence. There he abode, and there they performed all their acts of social worship, and all their religious services to him, and there only, were they blessed with his presence. Jehovah was the God of the Jews, their land was his land, and their temple at Jerusalem, the holy city, was considered the place where his immediate presence dwelt—where the glory of his power was visible. In the temple at Jerusalem, God is said to have dwelt between the Cherubim—and the shew-bread placed there, is said to be "the loaves of his presence." Viewed in this light, the following passages have great beauty and force: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with singing." We would remark further, that the land of Judea, and particularly the temple was ever considered by the Jews the place of God's peculiar presence. See Jonah i. 3. When he was about to leave Judea for the purpose of evading the performance of that duty which God had enjoined upon him, the historian says: "But Jonah rose up to flee to Tarshish from the presence of the Lord." We also learn from chapter ii. where he supposed the presence of the Lord actually was.—He says, after he had fled and the waves of trouble and consternation began to roll over his tortured mind: "I am cast out of thy presence, but I will look again towards thy holy temple." In short, whether the Jews were in their own land, or in other nations, when they performed their acts of worship to their God, their thoughts and faces were always directed towards the temple at Jerusalem, as the place of God's presence. In proof, see Dan. vi. 10: "He went into his house; and his windows being open in his chamber towards Jerusalem, he prayed to his God three times a day, and gave thanks before his God, as he did aforetime." See also, Ps. v. 7: "But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy temple." But there are other passages which we must not omit, because they clearly decide the meaning of the phrase, "presence of the Lord," as it reads in our text. And my object in this article is to explain rather than to declaim or exhort. The first passage to be presented is 2 Kings xiii. 23. The historian says: "And the Lord was gracious unto them, [the Jews,] and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." But what God says here he will not yet do, we find in 2 Kings xxiv. 20, he does, for there it is said: "Through the anger of the Lord it came to pass in Jerusalem, that he cast them out of his presence." It should be remembered that this refers to the subjection of the Jews to the Babylonians—hence nothing more than a temporal punishment is here meant. This fact should be kept in mind. The same is repeated in Jeremiah, which text I need not quote now, as I shall have occasion to bring it forward in the sequel. From the foregoing quotations and remarks we learn, that to be "punished with destruction from the presence of the Lord," was, in its oriental import, to be banished from the "Holy Land," and carried away captive from all the exalted religious privileges which the Jews enjoyed in their own land and in their own temple at Jerusalem. They could not be induced to believe that the "divine presence" rested in pagan lands, where idolatry had secured the affections and services of the people. Therefore, to be conquered and led into captivity among those nations, was understood to them, as being destroyed "from the presence of the Lord, and the glory of his power." This is the true sense in which the Jews ever understood and used this language. I know I am not mistaken. And it may be well to remember that when St. Paul wrote the words of our text, the long predicted time was fast approaching, when the kingdom of God was to be taken from the Jews and given to the Gentiles—when the Jews were to be again overpowered and brought into captivity—when their second temple was to be demolished—their religious worship indefinitely suspended—and they driven from their homes into cruel exile, no more to return till the fullness of the Gentiles was accomplished. The Jews had often, as we have seen, been apprized of this event by the Prophets, but all to no purpose—the time was now drawing nigh, for the measure of their iniquity to be completed. Christ appeared in the flesh among them—their true Messiah, but they rejected both him and his counsel to their own destruction. He told them expressly, that for their unreasonable and impious conduct, all these things should come upon them, and in

that generation too, as we have before seen.

The Christian religion was now gaining ground among men, and numerous were the converts that left all and became followers of Christ. And now, twenty years after the crucifixion and resurrection of our Lord, St. Paul, an eminent defender of the law of Moses, being a convert to Christianity, and having formed many churches in different parts of the world, well understanding the nature and amount of that persecution which the disciples were every where suffering, writes his second epistle to the Thessalonians, saying to them, in the language of our text, "You who are troubled, rest with us." When were the disciples to whom this epistle was addressed, exhorted to rest? Answer: "When the Lord Jesus should be revealed from heaven," &c. We have abundantly shown when this event transpired. And did the followers of Christ find rest when this event happened? That they did is a matter of fact, as the sacred and profane history of those times clearly show. Jesus himself, referring to this distressing event, says to his disciples, after informing them of the things which should then take place:—"When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh." Those who endured "to the end" were not only saved from these troubles and persecutions which they had experienced from the malignant Jews, who "troubled" them; but the Christians were at rest throughout all the Roman empire. The Jews at this time were too much in trouble themselves to trouble other people. It is obvious from the text, that the Thessalonian Christians were to rest at the time when God was to "recompense tribulation upon those who troubled them." See the preceding context. Now, if the rest spoken of in the text, is not to be enjoyed until the second coming of Christ, according to the popular sentiment, which is not to take place till the close of time and the dissolution of the material system, then the disciples to whom Paul wrote, are now under troubles and persecutions in the future world, and will be till that time. Strange idea! The Apostle exhorts them to rest when the Lord Jesus shall be revealed from heaven, &c., and not before, as the reader will perceive.

SCRAPS FOR INQUIRERS.

"Everlasting Punishment."

This phrase occurs but once in the bible. From the frequent use of it by some, we should infer it was to be found on almost every page of the scriptures. It is supposed to be evidence sufficient to refute the doctrine of limited punishment; hence it is in the mouths of all who gain say Universalism. It is said that we do not believe in "everlasting punishment;" this is a mistake, and before any think of using such language as an objection, it would be well to save themselves the trouble by first inquiring whether we believe it. Should it be asked of us, if we believe in endless punishment, we should answer in the negative, and our reason would be that it is an absurdity, a contradiction.

To some it may appear strange how we can consider endless punishment a contradiction, and yet believe in everlasting punishment as consistent. We will attempt to remove the difficulty in their minds.

In Gen. xvii. 8, we learn that God promised to give to Abraham and his seed after him "all the land of Canaan, for an everlasting possession." Every believer in the bible credits the word of God; but who among them believes that God gave to Abraham "all the land of Canaan as an endless possession?" If there are any, they believe what is not true, for the seed of Abraham have long since been dispossessed of Canaan.—From the very nature of things, it would have been impossible for the Jews to have held this land in endless possession. It is not consistent then, for us to believe that what is everlasting is not endless?

If the above will not satisfy, and any are still disposed to consider that what is everlasting is endless, we will cite their attention to another passage, which will compel them to acknowledge us correct or deny Christianity.

See Ex. xi. 15. Here the priesthood of Aaron is said to be "an everlasting priesthood." If this means endless, then Christ was an imposter, and the legal dispensation remains in full force. St. Paul, however, tells us of a change in this priesthood: "For the priesthood being changed, there is made of necessity a change also of the law." See Heb. vii. 11, 12. Other similar illustrations might be drawn from the scriptures, but this is enough for our purpose.

Every believer in the bible must acknowledge a difference between everlast-

ing and endless; nay, he cannot be a believer in the New Testament unless he does.

For the same reason then, that the priesthood of Aaron can be everlasting and not endless, we believe that punishment can be everlasting and not endless. As the priesthood of Aaron was by the Almighty intended to be succeeded by the coming of Christ, therefore to say the "endless priesthood of Aaron," would be a contradiction. If we are sufficiently understood, the propriety of believing in "everlasting punishment," and yet considering endless punishment a contradiction, will be allowed. The word everlasting specifies abstractly no definite period. This must be determined by other words or sentences with which it stands connected. We are told that Abraham planted a grove, "and called on the name of the everlasting God."—Gen. xxi. 33. Here the nature of God defines the meaning of everlasting in this instance. But when it is said of the statutes of Moses, that they shall endure forever, or be "everlasting statute."—Lev. xvi. 29, 34, we understand the duration here to be indefinite, but still limited.

So also of the phrase "everlasting punishment." The word punishment, being in its nature corrective and therefore limited, forbids that everlasting in this instance should be considered endless. We can form no more possible conception of endless correction—it is a contradiction.

It may be asked, what right have we to consider punishment and correction as one and the same? We answer, the origin of the word gives us this right, and besides this, there is no difference in the common understanding of the word, other than what is produced by religious education. In Matt. xxv. 46, the only place where "everlasting punishment" occurs, the Greek word *kolasis*, from *kolasis*, is rendered punishment. The same word is also rendered correction, and is understood Greek lexicographers to have the same meaning with correction. There can be no such thing then, as endless punishment—it is a contradiction.

Parents often threaten their children with punishment. Do they intend to torment them for life and through eternity? No. What do they mean? Why say they, to correct them. Suppose the word punishment was not in the least associated with the idea of correction, any more than with cruelty; would the parent use that word? By no means.—Why then does he use the phrase endless punishment, since it precludes the possibility of correction?

[Herald of Truth.]

Good Advice.

"Prove all things: hold fast that which is good."—1 Thess. v. 21.

It is our firm conviction that Christianity can be proved. It is not, as some have asserted, an imposition or blinded credulity; it is not nourished in the arms of ignorance and superstition; it degrades not the human understanding, but it possesses a loftier character, and aims at high objects. It ennobles the human mind—tames the barbarous heart—with a cheerful light, dispels ignorance and fearful darkness from the moral world, and causes strong hope and abiding joy to spring up in the believing soul. Reason is its best friend—its most successful advocate. Superstition and ignorance have degraded it. Like other valuable currencies, Christianity has its counterfeits. By these counterfeits it has been made to suffer a load of unmerited reproach, and the world has been most cruelly deceived. Many, on account of having been deceived by the spurious, have been led to reject the genuine Christianity. Listen then to the exhortation;—"Prove all things: hold fast that which is good." This is the language of an eminent Christian. It is the language of Paul. Would an imposter, one who intended to practice deception upon the people, be likely to use such language? We think not. It is a fact which argues well in proof of the honesty of our blessed Lord and his disciples, that they were never known to manifest any concern that the people would examine their doctrine; but on the other hand, they invited examination—they challenged investigation; they boldly called on the world—yes, even upon their enemies, to put Christianity to the test, and if it would not abide the trial, if it would not stand unharmed by thorough investigation, they seemed willing that it should fall beneath the weight of all that odium, which such an imposition would merit.

A Christian father says:—"Prove all things." He, of course included Christianity. What next does he advise?—"Hold fast that which is good." There surely could not be better advice. If Christianity upon trial does not prove to

be good, we have the apostle's authority for rejecting it. But if on trial it proves to be good, desirable, and what we need, we should hold it fast. Paul certainly believed that it could be proved—and proved to be good; for had not this been his firm conviction, he would not have used the language which we have quoted.

St. John said: "Believe not every spirit, but try the spirits whether they be of God." Had John supposed that the spirit inculcated by Christianity, on trial would be found to be bad and ungodly, he surely would not have invited the people to try the spirits; his labor would have been to dissuade them from trying them. This shows us that the early advocates of Christianity had no desire to lead the people blindfolded into a belief of their doctrine. They conducted as if they had no doubt that their doctrine was something which only needed to be known, to be embraced by the reason and understanding of the people.

It is not everything that passes in the world for christianity, that is so. Christians are not sufficiently interested in endeavoring to separate true Christianity from its corruptions. Counterfeit christianity has led hundreds into scepticism, and against such christianity the arguments of sceptics are generally aimed, and hold good, while they do not effect real christianity. Sceptics are generally very ignorant concerning the evidences, internal and external, by which true Christianity is supported. They are much better acquainted with the writings of Paine, Volney, Voltaire, Hume, Taylor, &c. than they are with those of the apostles, and Lardner, Paley, Horne, and others who have advocated christianity. Sceptics are very loud in declaiming concerning the ignorance and superstition of christians; while, they, themselves, are generally very ignorant, and not to a small degree superstitious. Sceptics profess to be very philosophical, but there is scarcely any two of them whose philosophy leads them to the same result. They talk very wisely and knowingly concerning the origin of Christianity, but they disagree very essentially concerning what they say on the subject. They profess to reject miracles, and yet we have known some of them in the present day to believe in miracles, which would be too marvellous for christians to believe.

Finally, we say to all Christians and Sceptics, in the language of Paul:—"Prove all things; hold fast that which is good." B. W.

From the Christian Pilot.

Who are the first Class?

Not those who have the weakness to assume to themselves great distinction & superiority because they perhaps happen to possess a little sordid wealth, nor the reward of industry, and treat their imagined inferiors, of less wealth but more virtue, with contempt; it is not those who will furnish spirit from the bar on the sabbath, rather than to go to meeting where their own views are not inculcated, who will call at a neighboring tavern, quaff a bottle of Champagne, smoke a cigar, call for a dinner, and in order to bring themselves into notice, find much fault, impose upon the domestic, and even treat the land-lady disrespectfully, and consequently have to pay an extra bill, from the hard earnings of their more respected parents; and it is not the ruffled shirt gentry who are pensioners upon the bounties of the more respectable; but it is the intelligent and virtuous, the friends of equal rights, who, whether rich or poor, respect the industrious and honest of every vocation in life. It is those, who endeavor to promote the cause of benevolence and philanthropy, and to increase the prosperity and happiness of all around them, even at a present sacrifice,—as the surest way of securing their own, and of suppressing vice and intolerance, that there may be but one class in community—the class of the virtuous.

Again; it is not the female, whose whole aim is to make a gaudy appearance, spends the most of her time in flaunting through the streets, visiting and receiving the visits of the self styled 'first class,' to the injury and neglect of her home friends, who being a dupe to her own vanity—ranks herself above her neighbors, retails small slander against those, who are probably better than herself, and, blind to her own failings and those of her relatives, imagines herself of high origin, treats with cool neglect those, whom she deems her inferiors, because they are not so fond of rendering themselves conspicuous, merely in outward show but are her superiors in every other respect, and is constantly wishing to move where the people are more popular and more refined; where she can enjoy the company of those who have a taste for polished society, know how to

appear in genteel company, with whom it would not be degrading for a lady of her rank and refinement, to associate; but it is the unassuming and virtuous female, possessed of understanding, intelligence and intellect, adorned with every virtuous accomplishment calculated to make her affectionate and kind, interesting and benevolent, and an ornament to her sex.

No man, however wealthy, possessed of high and honorable feelings combined with reason and intellect, will respect a man any the less for his vocation, if he be honest, or condemn him, for his sentiments if he is sincere and virtuous, but he will treat all with that respect, a life of uprightness claims, will encourage free inquiry and private judgment, endeavor to put an end to party distinctions and animosities, without regard to merit, and hasten the time when there shall be but one class—and when the phrase, 'first class,' abhorrent to every patriotic mind, shall be remembered only as a relic of an ignorant and aristocratic age.

SOUVENIR.

THE INTELLIGENCER.

GARDNER, JULY 1, 1836.

"Knowing therefore the terrors of the Lord, we persuade men."—2 Cor. 5, 11.

The above passage of Holy writ is repeated by almost every partialist preacher, and every unlettered exhorter, for the purpose of creating fears in the minds of their hearers. They wish to impress the idea upon them that God is a terrible being, and clothed with vengeance. This is wrong and deserves severe reprehension. They are either ignorant of the character of Deity, or they mean to deceive their hearers, and perhaps we should not get far from the truth, if we should say that they were in fact ignorant and dishonest. We are of the opinion of Dr. Adam Clarke who was a Methodist; that this is too harsh a translation. It should be rendered, "Knowing the fear of the Lord," which strange as it may appear often signifies the worship of God, or that reverence which we owe to him. The fear of the Lord is the beginning of wisdom, the terror of the Lord overpowers and confounds the soul. We lead men to God, through his fear and love, and with the fear of God his love is ever consistent; but where the terror of the Lord reigns there can neither be fear, faith nor love; nay, nor hope either. Men who vindicate their constant declaration on hell and perdition, by quoting this text, know little of its meaning, and what is worse, seem to know but little of the nature of man, and perhaps less of the true spirit of the Gospel of Christ. Such sentiments accord perfectly with our own; for we do think it is useless yea, worse than useless, to be constantly pouring out the denunciations of divine wrath, especially when they are obliged to pervert scripture in order to do it with any kind of grace. This course has been pursued for centuries, and has it proved beneficial? No! Some few faint hearts have been crushed beneath its out-pourings, but millions have groaned and died with hearts more intensely hardened by its operations.

Love your Enemies.

We are commanded in scripture to love our enemies to do good to them that hate us and pray for them who despitefully use us. Now—reader, will not the giver of this law abide by the same principle? Would the Almighty require us to exercise more compassion and benevolence towards our fellow creatures than he intends to towards his offspring? No, he will never violate the rules of sympathy and mercy which he has given us to follow. Hath he said, and will he not do it? hath he purposed it, and will he not bring it to pass? I will not contend forever, (says he) for the spirit would fail before me, and the souls which I have made.

Willing to be Damned!

We have heard many people affirm with great solemnity that they were willing to be damned for the glory of God!! But we were always strongly in the opinion, that if the Almighty should see fit to take them at their word, there would be some flinching about it.

The whole Counsel of God.

The apostle Paul says, "I have not shunned to declare unto you all the counsel of God." Will our heterodox preachers please account for the fact, that the word *hell* is not to be found in any of his epistles? If Paul had believed in endless misery, do ye think he would have been so silent on the subject? He must have been a very different man from many of our preachers of the present day, *damnation*, seems to be a much more prominent point in their system of theology than *salvation*.

Proof Text.

Petitpierre quotes Matt. 25—45. "These shall go away into everlasting punishment but the righteous into life eternal," as a direct proof of the doctrine of the final Restoration. The argument is, that the Greek *kolasis*, rendered punishment, signifies (what

we believe all biblical critics of every denomination admit it does) *correction* or *chastisement*, inflicted with a view to amendment or the reformation of the offender. But says he, a never ending chastisement is a contradiction in terms. The word everlasting, therefore, must signify as it does in other passages of scripture, a long but limited duration. The meaning he says, is, that the *correction* will never cease till sin is subdued, and the subjects of it are prepared for happiness.

Waterville Liberal Institute.

Rev Henry Paine Preceptor of China Academy has been invited to take charge of the Institute which is to be opened in September. This is a good selection. Mr Paine is a most excellent Instructor, and although he is a Baptist Clergyman, we can assure the Public, that he will not abuse his office by inculcating sectarian principles.

Query.

It is written in 2 Timothy 3, 23, that evil men and seducers shall wax worse and worse. Can this be the fact if they were born totally depraved?

Independent Messenger.

This paper published in Boston by the Restorationists is to be enlarged by an addition of a column to each page. This paper is ably conducted, and with a little deviation from its general course, it would hardly be surpassed by any religious periodical with which we are acquainted.

WHAT NEXT?

The Rev. Dr. Brownlee of New York is delivering a course of lectures to the young gentlemen and ladies of that city on Ellen Jewett, the murdered prostitute. She would have been the last subject that we should have thought of meddling with.

Installation.

Br. Moses Ballou was installed as Pastor of the Universalist Society in Portsmouth N. H. on Thursday 16th inst. Services as follows: Introductory prayer, by Br J. Gilman. Sermon, by Br H. Ballou, from 1 Peter 4: 10, 11. Installing Prayer, by Br John Moore. Delivery of the scriptures and charge, by Br Sebastian Streeter. Right Hand of Fellowship, by Br J. G. Adams. Address to the Society by Br Sebastian Streeter.

NEW WORK.

We have received the first number of a new work entitled the "Universalist Circulating Family Library," published monthly by Dr. L. S. Everett, Baltimore. It is sold at one dollar for twelve numbers, or 12 1/2 cents for a single number, payable in all cases in advance. Letters addressed, (post paid) to Rev. L. S. Everett, Baltimore.

The Trumpet.

This valuable and ably conducted paper has just commenced its ninth volume. Success attend it.

Dedication.

We learn from the Trumpet that the Meeting House of the First Parish in Malden Mass. (Br Cobbs') which has been recently remodelled and repaired, will be dedicated on Wednesday the 29th inst. Sermon by Br Thomas Whittemore.

1. Tim. 1: 15. "Christ Jesus came into the world to save sinners."

Paul says this is a faithful saying; or a true saying. And worthy of all acceptance, or the acceptance of all.

And will not Christ Jesus accomplish the work, which he came to do? Will he fail of performing the work, given him to do?—If Christ should fail in his work, must he not so far labor in vain and spend his strength for naught? Will not his sufferings, and death, and resurrection, and ascension, and the whole plan of salvation be frustrated if Christ should not save sinners?

This is a hard saying, who can bear to hear it? Christ Jesus save sinners. This is thought by many to be a licentious doctrine. People can consent that Christ should save the righteous, but to save sinners, sounds very wrong. Sinners do not deserve to be saved. Sinners have transgressed God's holy law. For sin is a transgression of the law. Sinners are not penitent, praying, seeking, sorrowing souls. Such are saints. Such do right. He that doth right, is righteous. He that committeth sin is of the devil. If Christ came to save sinners, and does the work assigned him, then he will destroy the works of the devil yea the devil himself.

What sad news must this be to those who can have no religion; cannot serve God; cannot love Christ; cannot obey the gospel, unless Christ will leave sinners to perish everlastingly. How offensive must such doctrine be to good people; to righteous people; to people who do not class themselves among sinners? Can it be true that Christ Jesus came to save sinners, and will he certainly save all sinners?

If Christ can save one, or many sinners, then he can save all in the same way. If Christ can glorify God in saving one, or

many sinners; why may not God be glorified in saving every one?

Christ was called Jesus because he should save his people from their sins. Then sinners are Christ's people. So he told the Jews, that he came not to call the righteous, but sinners to repentance. Then sinners must be made penitent, when they are saved by Christ: their sins must be taken away: they must be pure as God is pure.

Can Christ save sinners? Has he power enough? All power in heaven and earth is given him, by his God and Father; that he should give eternal life to as many as the Father hath given him. Jesus said all that the Father hath is mine. All things are given to Christ. Jesus had the holy spirit of God given him without measure. The spirit of God can quicken dead sinners, and cleanse them from all unrighteousness. Then sinners will be saved from their sins.

This will give joy to the sinners heart, when he is saved. May not sinners hope that Christ will save them, from sin? Would it be right for sinners to despair of Christ's salvation, when he has come for the purpose of saving them?

Angels will rejoice when sinners come to repentance. Christ saves sinners in no other way. Christ never did save a sinner from any thing but sin, and death the wages of sin.

Jesus rejoiced in hope of saving sinners, when he made his soul an offering for them. For them he endured the cross and despised the shame.

God the Father of mercies, so loved a sinful world that he gave his beloved son to seek and save the lost.

All that live God and have good will to men, must rejoice when sinners are actually saved from sin, by repenting and believing the gospel. And will not christians rejoice in hope that sinners shall in due time be saved by Jesus Christ?

One great reason why professed christians and ministers oppose universal salvation is, they fear that believing and preaching such a doctrine will prevent sinners being saved. This shows that christians wish that sinners may be saved.

But people have been taught so long the importance of religion to save people from an endless hell, that they think it is impossible for any to be saved from sin, who does not believe it. Hence take away eternal torments from their gospel, and it is like a machine which has lost its main spring, or wheel of action, which propels all the rest. Many people say, if they believed there was no endless hell in another world, they would commit all kinds of wickedness, kill themselves, and rush into heaven by the halter, the pistol, or some other way. Despair does so, not hope.

1. Cor. 11. 24. "This do in remembrance of me."

What people are liable, readily, to forget, which is important for them, they are called upon in the Bible to remember. God said, by Moses to his people Israel, *remember the sabbath day to keep it holy* &c. This was very important, to remind them: First: Of the glorious works of God in creation, on six days, and his resting from his work on the seventh. Second. The glorious work of God in delivering his people from their bondage state in Egypt; and setting before them a rest in the promised land of Canaan. On account of these remarkable events, God would have his people observe one seventh part of time, as a day of rest and gladness: of worship and praise. They were apt to forget these wonderful works of God, therefore they were commanded to *remember the sabbath day and keep it holy* &c.

So when Jesus would warn his disciples against turning away from him in the day of temptation, he says, "*remember Lot's wife*." So Paul says, to his Ephesian brethren, "*remember, that by the space of three years, I ceased not to warn every one night and day with tears*" &c.

So our Saviour would have his disciples *remember his dying love to them*. When he should be taken from them they would be in danger of soon forgetting him. As is often the case with mankind; out of sight, out of mind.

As Jesus had performed wonderful works of mercy, on the poor, the sick, and the afflicted children of men, which proved that he was sent of God: as he had preached the gospel of the kingdom to them: as he had given them instruction how they should live and act: and as he had set a perfect example before them, to show them the way they should go, he would have them *remember Him*. If they forgot him, they would forget His commands. If they remembered Him, they would be induced to follow him. Hence, Christ the night on which he was betrayed, at the last supper with his disciples, he took bread and wine, ate and drank, and gave to his disciples, saying, this bread is my body, and this wine is my blood, or emblems of my body and blood, which I am about to give for you. Now as oft as ye eat this bread, and drink this blood, ye show forth my death, till I come.

"This do in remembrance of me." This command was obeyed by christians in the first and purest ages of the church of Christ.

It appears, pretty evident that reference is had to this ordinance of the supper, in Acts 2: 42. "And they continued steadfastly in the apostles' doctrine and fellowship, and breaking bread, and in prayers," 46. And breaking bread from house to house."

Rom. 2: 4. "The goodness of God leadeth thee to repentance."

The goodness of God we receive day and night: in our health and strength; in our faculties of body and powers of mind. How could we well spare one of these powers or faculties? Could we spare an eye, or ear, or hand, or foot, without suffering loss? Do we suitably prize and improve these powers? Do we look up to the blind, the deaf, the maimed and the cripple, and not reflect upon the goodness of God in continuing our faculties, and limbs to us?

Can we hear of, or see a poor deranged creature and not bless God for our reason? Can we read of or see the poor criminal in prison, and not be grateful to God who has kept us from similar evils? Can we read of the poor slave, doomed for life in a house of ignorance, beastly lust, and bondage, and not be thankful to God, that he has made us to differ? Can we read or hear of the invaded country, where blood and carnage rage and flow around, and not bless God for liberty, peace, and safety?

Can we think of the sufferings of Christ and his apostles, who labored, suffered, and died, to give us the light of the gospel, and the hope of immortality and not be led to repentance? They sowed in sorrow, and we reap in joy. But do we rejoice in God, whose goodness has distinguished us from those who suffered the loss of all things, of a worldly nature, and went to the violent and cruel death of martyrdom?

How little do christians in this highly favored country prize their privileges of social worship, according to the dictates of their own consciences, having none to molest and make afraid? The people of God in past ages, suffered all kinds of torment by the hands of their persecutors. And even in later times, and in this country, how many have been banished into a wilderness among savages, because they thought and spoke differently from the majority?

What privileges we enjoy now, when compared with the forefathers of our country; dwelling in a wilderness, exposed to savage men; who destroy so many in the dead hours of night; burnt many houses, and took captive feeble women and children. And shall not the goodness of God to us lead us to repentance? Must we not be laid under greater obligations than others? And must not our sins be more heinous than others, if we continue impenitent and unconverted? And will not sorer judgments fall upon those who abuse divine goodness, than upon others who never received them?

If people do now repent and believe the gospel, will they not acknowledge the Lord, and strive to keep his commandments?—Who seeks the Lord in humble prayer and penitence, like the early christians named in the New Testament? Do christians now aim to walk as Christ walked, amidst an adulterous and wicked generation? Are professed christians now, living and acting as Christ set them an example? There is something of the form of godliness, in this country, but who feels the power in his heart, and manifests it in his life and conversation? Does that person truly repent of his sin, who allows himself in any known iniquity, or transgression of God's holy commands? Paul says he is not deceived, God is not mocked; nor can he allow of one spark of unholy fire, on his altar, or in his temple. S. S.

Matthew 16: 24. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."

Jesus Christ set an example for his followers, as well as told them what they should do to be his true disciples. He did not require one thing, and practice another, as some of his professed friends have done.

Jesus came not to do his own will, in opposition to the will of his God and Father. He sought not his own glory, to the neglect, of the glory of God. His meat and drink, his greatest happiness, was to do the will of his Father in heaven. He denied himself, his own ease, and earthly honor, and worldly pursuits, to serve and obey his God.—Hence, he could, with propriety, teach his disciples to do the same things.

The apostles and early christians possessed much of the spirit & power of Christ. They, like him, were the light of the world; the salt of the earth; the city set upon a hill that could not be hid. They had to suffer the loss of all things for Christ's sake. They were persecuted for righteousness' sake. They had to leave father and mother, wife and children and even lay down their own lives in the cause of Christ.

How could Christ's disciples endure all this suffering and hardship, even unto prison, and to death, unless they counted the cost, and obeyed his commandments, to deny self take up the cross and follow him? Nothing short of a faith in Christ, which worked by love, purified the heart, from sin, and overcame the world, could enable them to be faithful unto death. Some were convinced,

who were not converted. They went back and walked no more with him. They followed Christ, because they ate of the loaves, which cost them neither labor nor money. But when persecution and affliction came, they forsook him. So it has been in every age of the church.

Soldiers in the army, who do not love their captain, and the cause in which he is engaged, and the service which they have to perform, they will desert, or retreat the first favorable chance. Hence Jesus would have his christian soldiers, deny themselves; their own wills; their own pleasures; their own connexions; their own interest; and even their own lives; for his sake and the gospel. He would not flatter and deceive them. He would have them count the cost of building the christian temple, lest they should be mocked, and suffer shame, for attempting to build when they were not able to finish.—They must consider whether, with ten thousand they should be able to meet him that came against them with twenty thousand.

Paul said, when he was about to be offered a sacrifice to the Lord, by dying a martyr to Christ, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me." And not to me only, but to all that love the appearing of Christ.—The appearing of Christ, was the spread of his doctrine, and the influence of his spirit, to convert the nations to the love and worship of the true God.

How do those deny themselves, and take up the cross and follow Christ, who set up themselves; exalt and praise themselves; make their own wills, the rule of their conduct; and live in disobedience to Christ; by neglecting his example, and his plain commands? Christ considers those his enemies, who will not have Him to rule over them. If any man have not the spirit of Christ he is none of his.

Should the Lord Jesus make a personal appearance in his churches of professed friends, who would be found prepared to meet the Lord? Who has on the wedding garment? Whose lamp would be found trimmed and burning? Who would be found with the oil, of divine love and goodness, in their hearts, with their lamp of profession? Who could abide the fiery day of trial? S. S.

COMMUNICATION.

For the Christian Intelligencer.

HISTORIC SERMON—NO. 4.

2. Kings 24: 4. "Manasseh filled Jerusalem with innocent blood; which the Lord would not pardon."

The first part of Manasseh's reign was very wicked. He set up idols, and built alters, and worshiped the host of heaven. He made his son pass through the fire, observed times, used enchantments, and death with familiar spirits and wizards. These things were wicked in the sight of the Lord.

Probably, on account of many of the people refusing to conform to these abominations, Manasseh put them to a bloody death. These persons were innocent of any crime against the law of God for which they deserved to die.—They believed in the true God of Jacob and worshiped him. For this they were persecuted unto death. This cruelty in the king, in putting his innocent subjects to death God would not pardon, but punished Manasseh with captivity imprisonment, and banishment to Babylon. Before he was taken to Babylon he had to suffer much from other kings, and nations.

God sent his prophets to warn the king, but he disregarded them. Therefore the Lord God of Israel said, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem, as a man wipe a dish, wiping it, and turning it upside down.

But when Manasseh humbled himself in Babylon, where he was bound in fetters; and prayed in his affliction, God was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh was no longer an atheist. He knew that the Lord, he was God.

Now he set about a reformation, to build up, what he had destroyed. His father had set him a good example and told him what he should do. But like other young men, who are self conceited and proud, Manasseh, contemned his father's religion, and renounced his God. But when he is put in iron and brought low in affliction, he seeks after God in humble prayer, and finds mercy.

Remarks. 1. God would not pardon Manasseh, but punished him. Hence pardon and punishment are two distinct things. 2. God restored Manasseh, to his kingdom, when he greatly humbled himself before God. 3. When the king countenanced God and his worship, his people generally followed the fashion, and must suffer with him. 4. When he repented, he commanded the people to serve the Lord. S. S.

Two More Victims to Partialism.

The following is from the Hamilton Courier, published at Hamilton, Madison Co. N. Y.

Melancholy Suicide.—Mr. William

Peirce, a highly esteemed and respected citizen of this village, aged 51 years, was found in his barn yesterday noon, suspended by the neck from one of the beams, perfectly dead. He had been very melancholy for sometime previous, supposed to be caused by religious excitement, which led to mental alienation and caused him to commit the rash act and terminated his existence. He but recently became a member of the Baptist church in this village.

We find the following in the Baltimore 'Pioneer and Liberalist,' copied from the 'Somerset Whig.'

On Saturday night the 21st May, Mr. William Ringle, of Shade Township, in this county, committed suicide by hanging himself to a small sapling with hickory bark. The deceased had been in ill health for about two years, during which time he frequently showed symptoms of deep melancholy—and a few days before he committed the rash act, which hurried him from time to eternity, he told some of his friends that he would do so, as he was miserable here, and expected nothing but misery hereafter. How awful to be thus hurried into the presence of an offended God!—*Somerset Whig.*

We will not say, with the editor of the 'Whig,' 'how awful to be thus hurried into the presence of an offended God.' It is disrespectful to the Majesty of Heaven, and impious to use such language. But we do say, how awful to preach and defend a doctrine, that drives men to despair and madness, and hurries them out of the world by suicide. Think of these things, ye preachers of endless misery. The blood is on your garments. Think of these things. Are they not awful?—*Trumpet.*

NEWS DEPARTMENT.

—And catch the manners living as they rise.

GARDINER, JULY 1, 1836.

FOURTH OF JULY.

EXCURSION TO BOOTHBAY.—The fine steamer NEW ENGLAND will take a party of Gentlemen and Ladies from Augusta, Hallowell, Gardiner and Bath; on an excursion to Boothbay the 4th of July. We hope the citizens generally will make it a point to go. Having so fine a boat; commanded by such an excellent master. We are assured that nothing will be wanting on the part of the officers of the boat to make all on board enjoy the excursion.

In consequence of the 4th July coming on Monday, the New England will leave Gardiner for Bath and Boston on Tuesday the 5th, at 3 o'clock P. M., instead of Monday the 4th.

We have received the first and second number of the MODERN SPECTATOR, published at Bath; it is a neat little paper and Edited with much spirit and taste. We wish it success.

The excitement in Missouri.—The advices from Marion County, Mo. are to the 27th ult. Dr. Bosley, who was wounded with a knife by Mr. Muldrow near Palmyra, on 24th had died of the wound. Muldrow was in St. Charles Jail, awaiting his trial. "The result of the visit of the citizens of Palmyra to Marion College (says) the St. Louis Republican of the 31st) it is not known; but we presume that nothing was done to injure the College or the students."

There is a rumor afloat of trouble in the Cherokee country, and a probable war between Ridge's and Ross's parties. The rumor comes in a letter dated at Gainesville, June 2d.

A brig of War, pierced for 16 guns, was launched from the Navy Yard at Charlestown, Mass. last week; another brig of same size, is nearly ready for launching at New York. These two vessels will bear the names of some of those that have formerly belonged to the navy & were lost.—[Army and navy Chronicle.

The Emperor of Russia has sent to England an order for one thousand pair of flesh colored silk pantaloons, for the dancers at St. Petersburg and Moscow.

Schachipkaka, or Decari, the White Head Chief of the Winnebagoes, died at the age of 96. He died on the Wisconsin, and, before his death, according to his desire, he was baptised.

Do you want to fight? When Houshoun had got the enemy snugly hemmed in between the forks of two rivers, he had his little army drawn up for the purpose of addressing it in person. 'Soldiers,' said he, 'there is the enemy do you want to fight?' 'Yes,' was the universal shout. 'Well, then,' said he, 'let us eat our dinner, and then I will lead you into battle.' They obeyed the order to eat, and immediately thereafter, at 4 o'clock, P. M. marched to the attack.

APPREHENDED MORMON INVASION.—A letter from Independence, (Mo.) dated May 3d, states that letters from Kirtland, (O.) received there from persons of undoubted veracity, give information that the Mormons in that place and its vicinity to the number of 1500 or 1000 are arming and coming on the upper

Missouri. Their object it is said to be another attempt to take Zion.

Mr Lauriat's Ascension.

The Transcript gives the following account of Mr Lauriat's last ascension:

"In two minutes he lost sight of the earth, and passed into a strata of dense clouds, 3000 feet thick—the thermometer falling to 43, and his course being due west. He passed over Roxbury some distance, but was unable to ascertain how far. At six o'clock he emerged from the cloud, at an elevation of 15,000 feet, and found himself in a warm, dry, sunlight atmosphere, with the wind west. He passed over the city without seeing it, but within hearing of sounds below, so that he discovered that he was over the bay or harbor. He descended very gradually until he took the east wind, and repassed over the city, then in view, and distinctly heard the voices of persons on the common. Keeping at safe navigable distance from the earth, he continued his course, and exchanged salutations with the good people of Cambridge, Brooklyn, Brighton and Needham, at which last place he attempted to land, but a flaw of wind striking the aerostat, his grappings lost their hold, and he was dragged across Bullard's pond in Needham, without immersion, and made a safe landing at Natick, on the farm of the Hon John Welles, and was kindly and promptly assisted by the neighbors, and brought safe home at a late hour in the night by Mr John Gilman, Jr., to whom he is much indebted for his kindness—well pleased with his excursion, although it was rather a wet one."

EXTORTION AND INJUSTICE.—The following article appears in a late number of the Englishman, an East India paper: "The following circumstance has caused very considerable excitement amongst the native population of this country. Some people, said to be in the service of a Mr. Gardner, of Khasgunge, and employed in making collections, resorted to the extraordinary mode of extorting money from one individual, by suspending him in a well, with his hands bound, occasionally dipping him, until he consented to pay a certain sum of money. When they began to pull him up, the rope broke, and the unfortunate sufferer (being bound) lost his life. Some of the people say, the rope did not break; others again assert, that Mr. Gardner's domineering sepahees had his orders for the act. In one part of the country, nuwab, is hanged for employing a servant to shoot an European, and should the above mentioned circumstance elude the strictest judicial enquiry, the natives will have good reason to suppose, we are not the most impartial judges."

THE WOODCUTTER'S WIFE.—"Some years ago, says a foreign journal, 'the captain of a large corsair carried off the wife of a poor woodcutter, residing in the neighborhood of Messina. After detaining her for several months on board his vessel, he landed her on an island in the South Sea, wholly regardless of what might befall her. It so happened that the woman was presented to the savage monarch of the island, who became enamored of her. He made her his wife, placed her on the throne, and at his death left her the soul sovereign of his dominions. By an European vessel which recently touched at the island, the poor woodcutter has received intelligence of his wife. She sent him presents of such vast value, that he will be one of the wealthiest private individuals in Sicily, until it shall please her majesty, his august spouse, to invite him to her court."

The Crown of Poland.

This diadem, with the chains of the white eagle, is deposited, with gorgeous jewelry and wealth piled to the very roof; in the Treasury at Moscow, and cannot be looked at by any son of freedom without giving a sigh to the fate of Stanislaus, whose dominions were so basely wrested from him, cut up, sliced, partitioned, and the monarch turned adrift. The very royal robes and wearing apparel of this mild and inoffensive person were brought to the hammer by auction. He died of a broken heart, and the hypocrite Paul shed crocodile tears at embracing his coffin and attending his funeral. But a day of retribution must speedily arrive, an account of the plunder and all the misery, banishment, confiscation, and train of evil which has been visited on that unhappy land by the devouring and insatiable Lion of the North.

Wilson's Russia and Poland.

Love.

A gentleman in England was lately smitten with the charms of a lady who was deaf and dumb, and was an instructor in an institution for the relief of that unfortunate class. Not being able to communicate his wishes to the fair one any other way, he entered the institution as one deaf and dumb, learned their manner of expressing themselves, gained the heart of his fair mistress, and in six months led her to the altar. Here the priest handed him a paper to sign, on which was written, "Do you promise to take this woman to be your true and lawful wife," &c. when to the astonishment of the company he distinctly answered "I do." An explanation took place, and the ceremony went on as usual.

The company at the Springs is said to be larger now than at the same time any

previous season. There is water enough any where about these days—at any rate it has been pouring down here for two or three days past in torrents.—*Post*

A kind Husband.

"Mr. Tompkins," said one lady to another, "is one of the kindest of husbands. I know that he writes regularly to his lady by each packet." "Yes," replied the other, "he writes a parcel of flummery about the agony of absence; but he has never remitted her a shilling. Do you call that kindness?" "Decidedly," replied the first, "unremitting kindness."

An Adventure.

Five students of Bowdoin College, (two of them lads belonging to this town,) lately went from Bath to Boston in an open sail boat. We learn that they had rather a perilous voyage. They were three days on their passage, and run from Cape Ann to Boston before a gale of wind in the night; one of them holding a lantern on an oar, at the mast head, and another standing in the bows with a speaking trumpet, giving warning to the vessels that were coming into the bay, to keep clear of the Military of Brunswick, unless they expected to be run under.

Boundary Gaz.

Miss Harriet Livermore was to speak in Philadelphia on Saturday evening, prior to her departure for England, on Tuesday. She intends to visit Jerusalem during her absence.

The Legislature of the State of Delaware have elected Richard H. Bayard (whig) Senator in Congress in place of Dr. Naudain.

A young Miss who advertises in Bennett's Herald for a husband, recommends herself to the gentlemen by saying she resembles Ellen Jewett very much. No one need apply who is not five feet eight inches high. The advertiser is in great haste.

CHEAP ENOUGH.—A New York Jury lately fined James Gray two dollars for killing another man by the name of Matlock.

The whole family of Mr John Thuring, of Le Roy, N. Y., consisting of ten persons, were recently poisoned by partaking of bread, in which was a mixture of white lead. The eldest son died.

The 14th Sec. of the Charter of the United States Bank, which made the notes of that Bank receivable for public dues, was repealed by Congress on the 15th inst. By an act of Congress, passed April 14th, 1836, it was directed in what alone all future payments are to be made to the public creditors. No Bank note of less denomination than ten dollars, from that time, and after the 3d day of March, A. D. 1837, no bank note of less denomination than twenty dollars shall be offered in payment by the United States or Post Office Department, nor shall any bank note of any denomination be so offered, unless the same shall be payable on demand in gold or silver coin at the place where issued, and convertible into gold or silver upon the spot, without loss of time to the holder. By a provision in the same Sec., nothing but gold or silver can be a legal tender by any individual, or by the United States. For carrying into effect the above imperative provisions, the Secretary of the Treasury issued his circular on the 16th inst.—*News Register.*

Rail Road Iron.

A company has been incorporated by the Pennsylvania Legislature, with a capital of not less than \$100,000 and not more than \$500,000 for the purpose of manufacturing rail road iron with coke or bituminous coal. It is stated in an article on this subject in the U. S. Gazette, that the charcoal furnaces in the United States are not able to meet one half the consumption of the country. The deficiency is supplied by importation of foreign iron. It is expected that the company will be able to manufacture iron for \$35 per ton, such as is now sold for \$90.

A BLACKSMITH'S WIFE BECAME A QUEEN.—It is a curious circumstance that the present Queen of the Sandwich Islands was formerly, or rather at this time, the wife of a Russian blacksmith.—An English vessel lying off, what we usually call the Fox Island, several years ago, one of the officers became enamored of the fair spouse of a son of Vulcan there; and, his passion being returned, contrived to smuggle her on board the vessel, and keep her there concealed without the knowledge of his captain, who being highly enraged at such a breach of faith and discipline, kept her confined till they arrived at the Sandwich Islands, where she was put on shore. The forlorn Ariadne, however, found a Bacchus for her Theseus, a royal lover in the place of her lost Lieutenant. The King of the Island became enamored of the fair Russian, made her his wife and raised her to his throne. He was no every-day King. He was a statesman and a hero, though we should call him a savage.—He progressively created a respectable navy of several well-built frigates, taught his subjects to be excellent sailors, raised armies, subdued the surrounding Islands, and at the close of a prosperous reign, left his possessions and his sov-

eighty to his Queen, who now reigns as his successor. She is well obeyed by her subjects; possesses great wealth in flocks, herds, and rice-grounds, and sends frequent presents to her former deserted husband, who still continues to hammer horses' shoes in a Russian colony, while his faithless, but it seems, not quite ungrateful spouse, stretches her sceptre over several prosperous isles.

ADJOURNED MEETING.

Those in favor of forming a UNIVERSALIST SOCIETY in this Town, will recollect that the meeting stands adjourned until SUNDAY next at five o'clock P. M. at the Masonic Hall

APPOINTMENT.

The Editor will preach in Masonic Hall on the second Sunday in July, and a lecture at 5 o'clock in the school house on "Beach Hill" in Pittston.

MARRIED.

In Portland, Mr Joseph Prince of Belfast, to Miss Augusta Lunt, of P.
In Freeport, Capt. John Holbrook, to Miss Mary Soule. Mr. R. Soule, to Miss Pamela Dunlap.
In Windrop, Mr. Wm. M. Marr, to Miss Ruth M. May.

DIED.

In this town, Louisa, daughter of Wm. Wakefield, aged 14 years.
In Brunswick, Mr. Josiah Clarke, aged 75. Mr. John Grows, Jr. aged 18 years.
In Wells, Mrs. Morrill, wife of Nahum Morrill, Esq.

BOOTS & SHOES.

E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

Boots & Shoes,

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents. Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c.

Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c.

Music Boxes, French Accordians, Harmonicas, Flutes, Violins &c. &c.

Also, a good assortment of

Hard Ware & Cutlery.

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c.

The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

County of Kennebec, ss.—At a Court of Probate holden at Augusta within and for the County of Kennebec, on the last Monday of June A. D. 1836.

Mary Cox of Gardiner in said County widow of Hugh Cox late of Gardiner in said county, deceased, having presented her petition for an allowance out of the personal estate of said deceased,

Ordered, That the said Mary give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the second Monday of August at 10 o'clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

Attest: Wm. T. JOHNSON, Register pro tem.

A true copy Attest: Wm. T. JOHNSON, Register, pro tem.

Gardiner, July 1, 1836.

3 w

NEW SPRING GOODS,
ROBERT WILLIAMSON
TAILOR AND DRAPER,

HAS just received and offers to his customers at his old stand a very large and prime assortment of

GOODS

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marsailes, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also, Keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH. Wishing to settle all out-standing debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for CASH, or on very short credit. In pursuance of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of as good quality, as well made and as cheap as can be purchased at any other establishment in the State.

All Garments made at R. WILLIAMSON'S are warranted to Fit.

GARDINER, May 6, 1836.

NOTICE.

Whereas my wife Biddy has left my bed and board without my consent or knowledge, this is to forbid all persons trusting or harboring her on my account from and after this date as I shall pay no debts of her contracting.

JAMES KAVEN.

Pittston June 4 1836.

NEW ESTABLISHMENT.

P. D. LARKIN, TAILOR.

RESPECTFULLY informs his friends, and the Public generally, that he has commenced business one door South of the Gardiner Hotel, where he will carry on the Tailoring in all its various branches: from long experience, and a study to please, he hopes to merit a share of Public Patronage. N. B. All garments warranted cut and made in the first style, having made arrangements to receive the New York and Boston fashions.

Wanted immediately four Tailors Girls, to whom constant employ, and good wages will be given.

Gardiner, May 13th, 1836. 3-w, 17.

26,000 SUBSCRIBERS! PHILADELPHIA MIRROR.

THE splendid patronage awarded to the Philadelphia Saturday Courier, induces the editors to commence the publication, under the above title, of a quarto edition of their popular journal, so long known as the largest Family Newspaper in the United States, with a list of near TWENTY SIX THOUSAND SUBSCRIBERS. The new feature recently introduced of furnishing their readers with new books of the best literature of the day, having proved so eminently successful, the plan will be continued. Six volumes of the celebrated writings of Captain Marryatt, and sixty-five of Mr. Brook's valuable Letters from Europe, have already been published without interfering with its news and miscellaneous reading.—The Courier is the largest and cheapest family newspaper ever issued in this country, containing articles in Literature, Science, and Arts; Internal Improvement; Agriculture; in short every variety of topics usually introduced into a public Journal. Giving full accounts of sales, markets, and news of the latest dates.

It is published at the low price of \$2.—For this small sum subscribers get valuable and entertaining matter, each week enough to fill a common book of 200 pages, and equal to 52 volumes a year, and which is estimated to be read, weekly, by at least two hundred thousand people, scattered in all parts of the country, from Maine to Florida, and from the sea board to the lakes. The paper has been now so long established as to render it too well known to require an extended prospectus, the publishers, therefore, will do no more than refer to the two leading daily political papers of opposite politics. The Pennsylvania says—"The Saturday Courier is the largest, and one of the best family newspapers in the Union;" the other, the Inquirer and Daily Courier, says, "it is the largest journal published in Philadelphia, and one of the very best in the United States." The New York Star says—"we know of nothing more liberal on the part of the editors, and no means more efficacious to draw out the dormant talents of our country, than their unexampled liberality in offering literary prizes."

The Albany Mercury of March 16th, 1836, says, "the Saturday Courier, is decidedly the best Family Newspaper ever published in this or any other country, and its value is duly appreciated by the public if we may judge from its vast circulation, which exceeds 25,000 per week! Its contents are agreeably varied, and each number contains more really valuable 'reading matter' than is published in a week in a daily paper in the Union. Its mammoth dimensions enable its enterprising proprietors, Messrs.—WOODWARD & CLARKE, of Philadelphia, to re-publish in its columns, in the course of a year, several of the most interesting new works that issue from the British press; which cannot fail to give to it a permanent interest, and render it worthy of preservation. To meet the wishes, therefore, of such of their subscribers as desire to have their numbers bound, they have determined on issuing an edition of the Courier in the quarto form, which will render it much more convenient for reading when it is bound in a volume, and thus greatly enhance its value."

THE QUARTO EDITION.

Under the title of the PHILADELPHIA MIRROR, will commence with the publication of the Prize Tale, to which was awarded the prize of \$100, written by Miss Leslie, editor of the splendid Annual the Token, and author of Pencil Sketches and other valuable contributions to American Literature.—A large number of songs, poems, tales, &c. offered in competition for the \$500 premiums, will add value and interest to the succeeding numbers, which will be so enriched by a story from Miss Sedgewick, author of Hope Leslie, The Linwoods, &c., whose talents have been so justly and extensively appreciated, both at home and abroad. This approved FAMILY NEWSPAPER is strictly neutral in religious and political matters, and the uncompromising opponent of quackery of every kind.

MAPS.

In addition to all of which the publishers intend furnishing their patrons with a series of engraved Maps, embracing the twenty-five States of the Union, &c. explaining the situation, &c. of rivers, towns, mountains, lakes, the sea board internal improvements, as displayed in canals, rail roads, &c., with other interesting and useful features, roads, distances, &c. forming a complete Atlas for general use and information, handsomely executed, and each distinct map on a large quarto sheet, at an expense which nothing but the splendid patronage which for six years past has been so generously extended to them, could warrant.

TERMS:

The Philadelphia Saturday Courier is still continued in its large form, at the same price as heretofore. The Philadelphia Mirror, being a quarto edition of the Saturday Courier, with its increased attractions, and printed on the best fine white paper of the same size as the New York Albion, will be put at precisely one half the price of that valuable journal, viz: Three Dollars per annum, payable in advance, (including the Maps.)

WOODWARD & CLARKE,
Philadelphia.

POETRY.

The Joy of Angels.

There's joy before the face of God,
While from the eternal throne,
Unwonted rapture streams abroad,—
And o'er all heaven hath shone.

The seraphim to cherubim
With glad responses call,
And loud rejoice with harp and hymn,
Angels, archangels, all.

And loftily the choral strain
Swells through the sky around,
"A soul once dead now lives again—
A sinner lost is found."

Not such their joy, when o'er the birth,
Of glorious warriors sung,
Of when the Almighty rolled the earth,
The tuneful spheres among.

Not thus they hailed the starry sign,
When Beth'lem's lowly king,
Did round his majesty divine,
Man's humbler nature fling.

Before Jehovah's burning breath,
These orbs shall pass away:—
And Jesus stooped to shame and death,
When he assumed our clay.

But while eternity shall roll
Its ceaseless years for aye,
Shall shine that new created soul
With every waxing ray.

And Jesus, to his blood-bought throne,
Shall lift his ransomed high,
Radiant in glory all his own,
The jewels of the sky.

Religious Souvenir, for 1836.

DISSULTORIOUS.

ISOLATED AFFECTION.

BY W. G. SIMMS.

"True love, still-born of heaven, is blessed with wings,
And tired of earth, it plumes them back again,
And thus we lose it."

Deep in the bosom of a southern forest, there grew a beautiful flower; the sweetest flower in that lonely region. Its leaves were of the purest white, for the first time unfolding to the world around, and revealing, as they did so, the fine and delicate droppings of violet and purple, which before, like so much hidden wealth, had lain in its bosom. Its odor was fresh and exquisite, and no flower in all the forest, could come near it for sweetness or for beauty. In excellence, as in condition, it was equally alone.

But it was not destined to be alone always. There came to it one morning in May, a golden butterfly—a rover among the flowers—an ancient robber of their sweets. Gaily he plied his flight throughout the forest, now here, and now there, sporting about in a sort of errant unconsciousness. It was not long before he inhaled the odor—it was not long before he saw the pure white leaves, and looked down with an anxious eye, upon the rich droppings of purple and violet, which nestled in the bosom of the flower. Flying around in mazy but still contracting circles, he gazed upon the loveliness of the flower, and grew more and more enamored at each moment of his survey. "Surely," he thought, "this is a flower by itself—love's own flower—dwelling in secret—blooming only, and budding for his eyes, and denied to all beside. It was my good fortune, to have found it—I will drink—I will nestle in its bosom—I will enjoy its charms as I have enjoyed a thousand others."

Even with the thought, came the quick resolution, and another moment found him lying—lying close and pressed upon the bosom of the flower. There was a slight effort to escape from the embraces of the intruder—the flower murmured its dissent, but the murmur died away into a sigh, was inhaled, as so much honey, by the pressing lips of the butterfly.—He sung to the flower a story of his love—and, oh! saddest of all, the young flower believed him.

And day after day he came to the stolen embrace, and day after day, more fondly than ever, the lovely flower looked forth to receive him. She surrendered her very soul to his keeping, and her pure white leaves grew tinged with his golden ringlets, while his kisses stained with yellow the otherwise delicate loveliness of her lips. But she heeded not this, so long as the embrace was still fervent—the kiss still warm—the return of the butterfly still certain.

But when was love certain? Not often, where the lover is a butterfly.—He gradually fell off in his attentions.—His passion grew cool, and the ease of his conquest led him to undervalue its acquisition. Each day he came later and later, and his stay with the flower grew more and more shortened on each return. Her feelings perceived the estrangement long before her reason had taught her to think upon or understand it.

At length she murmured her reproaches—and the grievance must be great when love will venture so far. "Wherefore," she said, "oh, wherefore hast thou lingered away so long? Why dost thou not know, as before, vie with the sunlight in thy advance? I have looked for thee from the dawning, yet I have looked for thee in vain. The yellow beetle has been all the morning buzzing about me, but I frowned upon his approaches. The green grasshopper had a song under my bush, and told me a dull story of the love which he had for me in his bosom; and more than once,

the glittering humming-bird has sought my embraces, but I shut my leaves against him. Thou has been slow to seek me—thou whom I have looked to see."

Gaily then the butterfly replied to these reproaches, nor, as he spoke, heeded the increasing paleness of the flower. "Over a thousand forests I've been flying, each as beautiful as this; on a thousand flowers I have been tending—none less lovely to the sight than thou. How couldst thou dream that, with a golden ringlet, broad, and free, and beautiful, like mine, in a single spot I still should linger, of the world unknowing aught? No, no—mine is an excursive spirit, for a thousand free affections made; wouldst thou have me, like groping spiders, working still to girdle in myself?"

It was a murmuring and sad reply of the now isolated flower, and lived not long after it had made it. "Ah, now I know mine error—having no wings myself to mate with the lover who had.—Alas! that I have loved so fondly and foolishly; for while thou has gone over a thousand forests, seeing a thousand flowers, I have only known, only looked, only lived, for a single butterfly."

The false one was away after this, to another forest; for his ear loved not reproaches, and he had sense, if not feeling enough, to see that they were uttered unjustly. The flower noted its departure, and its last sigh was an audible warning to the young bud which it left behind it. The wood-spirit heard the sigh and the warning—and when the bud began to expand in the pleasant sunshine, he persuaded the black-browed spider to spin his web, and frame his nest, in the thick bushes that hung around it; and many were the wanton butterflies, after this, who, coming to prey upon the innocent affection, became entangled, and justly perished in the guardian net work thus raised up to protect it. [Jacksonville Courier.]

OLD AGE.

There is a strong interest in the face of old age. While brushing away the bloom and purple freshness of beauty, time induces another kind of charm—the charm that attaches to ruin and decay—the memento which causes our hearts to bound and tremble, that we also are hastening to become a ruin. The aged seem to be the forlorn hope of humanity, proceeding on an expedition in which they are certain to fall; and though driven onward by necessity, knowing they are marshalled and drawn up to encounter death, we look on them as the victims of a sublime courage, that advance on certain destruction, and tread the irremediable way with a smile. Being so near the grave, also, we imagine they can look beyond it, into that land of terrors and uncertainty, which no sane man ever contemplated undisturbed.

NEW GOODS.

B. LAWRENCE & Co.

HAVE just received from Boston at their store in Gardiner, a prime assortment of

Eng. French and American GOODS.

such as Broadcloths Cassimeres Vestings, Sattinets, a great variety of Prints; Silks and sewing Silk, Ginghams, Linens, brown and bleached Sheetings and Shirtings, Silk & Cotton Hdkfs, cotton Warps, Batting, &c. &c. Also

W. I. Goods and Groceries

of every description.

PROVISIONS OF ALL KINDS.

300 bbls of first quality flour
300 bushels of North River Corn.

Tea, Coffee, Sugars; Molasses, Rice, Nutmegs, Cloves, Pineno, Ginger, Cassia, Figs, Beef, Pork, Fish, &c &c.

Crockery & Glass Ware.

NAILS, &c. &c.

BOOTS & SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind. Gardiner, May 13, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in there line. JOEL CLARK JR. Gardiner, April 15, 1836.

TAKEN UP.

IN Gardiner, May 20th, a red mare, with a white star in her forehead. The owner can have the same by paying charges, on application to MOSES BRAND, Gardiner, June 9th, 1836.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY at 3 o'clock P. M., and BATH at 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND GARDINER, EVERY WEDNESDAY AND SATURDAY at 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE.

From Gardiner to Boston \$4.00, } AND
" Bath to " 3.50, } FOUND.
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.
J. BEALS, Bath.
M. W. GREEN, Boston

Gardiner, April 1, 1836.

PROSPECTUS

OF THE

MAINE MONTHLY MAGAZINE, COMPRISING THE PORTLAND MAGAZINE AND THE EASTERN MAGAZINE.

On the first of July next will be issued the first number of the MAINE MONTHLY MAGAZINE, Edited by CHARLES GILMAN.

In order to form a Magazine worthy of support, and creditable to a State, which, in other points of view, is attaining an important rank in the Confederacy, the Proprietors of 'The Portland Magazine,' and 'The Eastern Magazine' have deemed it expedient to unite these two periodicals under the above general title, and to publish the united work simultaneously at Portland and Bangor. The contributors to the pages of these Magazines comprises some of the best writers in the Union, who, it is confidently expected, will continue their efforts. Arrangements have been made to add others to the list, whose names are favorably known to the republic of letters. Mrs. Ann S. Stephens, having relinquished the editorial department to Charles Gilman, Esq. who has for five months past conducted 'The Eastern Magazine,' will travel during the present season and will continue her labors as contributor to the 'Main Monthly.' The editor will endeavor, with all the assistance which he expects to receive, to render the Magazine in every way worthy of a liberal support, and if he should fail in so doing, he trusts that it will not arise from a want of exertion on his part. To the people of New England, therefore, generally, and to Maine and the two cities in which the Magazine is to be published in particular, the publishers look for support, and hope that every effort to please will meet with a corresponding reward.

The MAINE MONTHLY MAGAZINE will be published simultaneously, on the first of each month, in Portland and Bangor, at Three Dollars per annum, payable in advance, or on delivery of the third number. Each number will contain forty-eight pages. Agents will receive a fair discount from the subscription price.

All communications to be addressed to the Editor to the care of the publishers, as may be most convenient. Letters on business connected with the work to be addressed to the Publishers. In all cases the postage must be paid.

EDWARD STEPHENS, PORTLAND, } Publish-
DUREN & THATCHER, BANGOR, } ers.
May, 1836.

Those Editors who publish the foregoing Prospectus in their papers will be entitled to an exchange with the Magazine.

COMMERCIAL HOUSE

BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and offers a share of patronage.

The house is conveniently situated for communications by land and water—stands on the stage road, and the stage stops at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat. Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. tf. 32.

H. HUTCHINS & CO'S

NEWLY IMPROVED

INDELIBLE INK

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the receipt of E. Hutchins & Co. The true article is prepared by them only, at No 110, Market Street, Baltimore, (up stairs.) For Sale by B. SHAW & CO., Agents, Gardiner, Gardiner, Jan. 13, 1836.

For Sale or to Let.

A convenient one story house, stable and tanyard, containing upwards of one hundred vaults, situated on the Litchfield road, now occupied by William Elwell,—said lot contains about one acre of Land.

For further particulars inquire of SAMUEL HODGDEN or William Elwell on the Premises. Gardiner May 30, 1836.

5. w. *

CHEAP, CHEAP.



CALL AND SEE

AT the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with a good assortment of Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State. A. T. PERKINS. Gardiner, April 8, 1836. tf. 12

TO ALL WHO HAVE TEETH.

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta

Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Resben Benn & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. copy 2

Compound Syrup of

ICELAND MOSS,

For the cure of Colds, Whooping-Cough

Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength to the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; so in the case of this most invaluable Moss. Its virtues were first discovered by their effect on the hardy long-lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the chest and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. The Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore, and none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

For sale by A. T. PERKINS, Agent, Gardiner, Maine; E. FULLER, Augusta, and JAMES BOWMAN, Gardiner. Gardiner, Jan. 29, 1836. 2

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæviæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any aged either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSS, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be taken by every family, and used where similar medicines are not easy and proper.—Seafaring men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use. DANIEL CLARK.

Portland, Me. October, 1823.

Having examined the composition of which the Pills of M. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared. DANIEL ROSE. Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea. JACOB GOODWIN. Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence. General Agents for the sale of these Pills in Kennebec County, JAMES BOWMAN, Gardiner; T. B. Merick, Hallowell, and W. H. Stevens Pittston Jan. 26 1836. 1y.

CELEBRATED HORSE POWDER

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases: For Horses floundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench; when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salt in his food.

Prepared and sold by JAMES BOWMAN, Gardiner, Maine.

PRICE 37 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses of which it is recommended. D. NEAL, M. D. D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.
A. T. PERKINS, }
J. D. GARDINER, }
SAMUEL HODGDON, } Pittston
BENJ. HODGES, } Augusta
JOHN H. ELDRIDGE, }

— A L S O —

THE GENUINE "ROLLINS" IMPROVED LINIMENT for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—It is not second to any other Liniment, British Oil or Opodeldoc now in use.

Feb. 26, 1836. 1y.

A MOVEABLE HAY PRESS.

OF even construction, the Patent having been obtained by the subscribers, and is now offered to the public. Three men can press ten tons daily. The press can be seen at Richmond Village.

CHAMBERLIN & CLIFLIN.

Gardiner, April 22d 1836.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receipts in full for the three; and any person sending nine new names and forwarding fifty dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications to the "Publisher of the Christian Intelligencer, Gardiner, Maine," must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the names of all disposed to patronize the paper may be forwarded to the publisher in such way as may be most convenient.